Hon L. Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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MISCELLANY.

UNITARIAN EXPOSITOR—No. II.

We are induced to break in upon our plan, and give a second article under this head, for the sake of noticing the following extracts from letters of a highly respected friend, who has recently renounced the error of the Trinity.

"Though I am fully satisfied that the doctrine of the Trinity, and that of the Supreme divinity of Jesus Christ, are not agreeable to the general tenor of the scriptures, yet there are some passages, on which I should be glad to see some explanatory remarks. Two passages of this kind, which I now recollect, I will mention to you; hoping that from you, or through the medium of the Christian Disciple, or from some other source, I may obtain a better view of them.

"Heb. i. 10. 'And, Thou, Lord, in the beginning, &c.' Notwithstanding the remarks of Mr. Yates, this verse appears to me to be an address from the Father to the Son. But in Psalm cii. 25, of which the passage is a quotation, it appears to be an address of the Psalmist to Jehovah; and, were it not for the application of the passage by the Apostle, I should say, it appears to be an address of the Psalmist to the supreme God. What is the best way of explaining this verse, in connexion with the passage, from which it is quoted?

"Rev. i. 17. 'I am the first and the last.' Also, ii. 8. That this phrase is applied to Christ there will probably be no doubt. Respecting the propriety of applying it to a derived being, I feel a difficulty. If the foregoing remarks should be the occasion of directing the attention of some writer for the Christian Disciple, to the difficulties there suggested, the information thus conveyed might benefit many."

"I will take the liberty of stating another subject, in which I find great difficulty, and which I should be glad to see fairly explained. I refer to the fact, (so I venture to call it, for so it seems to be,) that the Angel of the Lord appeared on several occasions, and yet spoke as though he were God or Jehovah. See Gen. xviii. xxii. 11. 12. xxxi. 11. 13. xlviii. 15. 16. Ex. iii. You know, that Trinitarians consider this Angel to be the second person in the Godhead, and therefore suppose, that he is consistently called both Jehovah, and the Angel of Jehovah. It is true, that this doctrine necessarily implies, either that he is the Messenger of himself, or that there are two Jehovahs, one sent by the other. I know not which of these consequences they would choose; though probably they would deny both. However that may be, I should wish to go further, than barely to throw a difficulty in their way; I should wish to give a fair explanation of the passages, in which that phraseology occurs, and to shew that they are similar to others, in which the speaker is confessedly not God, and yet speaks in the name, or uses the style of God, without the formal introduction, 'Thus saith the Lord.' Did the Angel speak in the name of Jehovah? Or was there a special symbol of the divine presence, which might be called the Angel of Jehovah?"

"Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thine hands. They shall perish, but thou remainest; and they shall all wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." —Heb. i. 10.

By some the Apostle is understood as addressing these words to God. By others he is understood to represent God as addressing them to his Son. No grammatical difficulty is in the way of either of these interpretations. So far as the structure of the sentence goes, one is as probable at the other. We must proceed therefore to other considerations to decide which to select. The Apostle has been speaking of the dignity of Christ, and adducing passages from the Old Testament in proof of it. These words are quoted from the Psalms. If then the Psalmist can be considered as referring in them to our Lord, the Apostle also may be understood to make this application of them. But if the sense of the passage in the Psalms is irreconcileable with this supposition, and there is a pertinent sense consistent with their primary design, in which the words may be employed by the Apostle, we cannot hesitate to prefer it. We think it will be made obvious by reading the Psalm with attention, that the words preclude entirely the supposition of any other sense, than that of an address of the author to God, and that to suppose the Apostle to have adopted them in any other, and above all as a proof passage, is to suppose a glaring incongruity.

If used then by St. Paul in the same signification which they had originally, will they give a pertinent sense? We think, not only a pertinent, but a forcible and beautiful one. We understand the Apostle as shewing the stability of Christ's kingdom, by declaring, after the Psalmist, that God is its support, and that this God is eternal, the same that "in the beginning laid the foundation of the earth," &c. Unto the Son it is said, God is thy throne for ever and ever, &c. And thou, Lord, (who art his throne or support) in the beginning hast laid, &c.

"And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last." —Rev. i. 17. "These expressions," says Yates, who, we think, interprets them rightly, "signify that Jesus Christ is contemporary with the earliest and latest events in that dispensation over which he has been ordained by the Almighty to preside." Our Lord declares in substance the same thing concerning himself, which the Apostle declares concerning him (Heb. xii. 2.) that he is "the author and finisher of our faith." Or he may be understood to say,—in connexion with the clause in the next verse, "I am he that liveth, and was dead, and behold I am alive forever more, Amen, and have the keys of hell and of death,"—that though when on earth he was the last, that is, the meanest and most despised of beings, (Isa. liii. 3.) he was now the first, that is, the greatest of all, being exalted at the right hand of God. (Comp. Matt. xx. 16.) To bring the words in proof of his deity is to dispute his own authority. He has himself expressly precluded this application of them. "When I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not; for I am *thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book*, WORSHIP GOD.—And behold, I come quickly, and my reward is with me, to give every man according as his work shall be. *I am Alpha and Omega, the beginning and the end, the first and the last.*" (Rev. xxii. 8, 9. 12, 13.)

We are willing, though it may be thought superfluous, to fortify our ground—that this text does nothing to support the tenet of the deity of Christ—by trinitarian aid. "By the phrase, *beginning and end*, in the Apocalypse," says Erasmus, (ad loc. John viii. 25) "it is well known that we must understand, that Christ is the commencement, and the completion of his church; that he founded it at his first coming, and will perfect it at his last." And in opposition to the idea which has been entertained that the words *the first and the last*, denote independent existence, Calvin remarks on them (ad loc. Esai. xliv. 6.) "The prophet does not declare in these words the eternity of God, but his consistency with himself, so that he might be expected to be in time to come, what he had been experienced to be in time past." And again; (Esai. xlviii. 12.) "he teaches nothing but that God is always consistent with himself; that neither his character nor his designs change like those of men; therefore be declares himself to be the first and last. It is to be observed, that Isaiah is not speaking of God's eternity."

In the other passages referred to by our correspondent, the angel of the Lord is said to have appeared, and "spoken as though he were God or Jehovah." We are asked to give an account of this form of speech.

God is an invisible, omnipresent spirit. (1 Tim. vi. 16. Ps. cxxxix. 7. 8, 9, 10.) When he exhibits himself to men, it is by means of some symbol, or representation to the senses; and this, whatever it be, through which he appears or speaks, is called in scripture, the *angel* or *messenger* of God. Prophets and priests are called so, (Hag. i. 13. Mal. ii. 7.) and some understand the winds to have this epithet applied to them (Ps. civ. 4.) Now it is obvious, that no shape, angelic, human, or inanimate, through which it may please God to communicate with men, can comprehend the illimitable divinity. When His will is declared through a prophet, whose authority is acknowledged, it seems most natural that the prophet should deliver the message in his own name, declaring it to have been received from God. But when any other instrument is used, either a supernatural appearance, or some familiar form of material nature, it seems equally to be expected that God should speak in his own person. In this latter case, the phraseology does not strike us as peculiar,—why should it in the former? We are told,—to give a few of many instances of the same sort,—of God's *calling* to Moses out of the mountain (Exod. xix. 3.) of his *coming* to Elijah by a voice (1 Kings xix. 13.) where a form of words remarkably similar is employed; of his answering Job out of the whirlwind (xxxviii. 1. xl. 6.) and of his attesting the mission of his son from heaven (Matt. iii. 17.) We find no difficulty in the form of language in which God is said to speak from a mountain or a whirlwind. We apprehend that in which he is said to speak by an angel to be precisely parallel. He is with equal propriety represented as *himself speaking*, in one as in the other.

We are not aware of any difficulty remaining. If however there be one, we do not see how in any degree it is diminished by the supposition of the angel of the Lord being identical with a second person in the Godhead; far less, how it can be employed to prove that such a person exists. If the Son be "very God of very God," "equal in power and glory with the Father," we do not see how the title *angel of the Lord*, could be applied to him with propriety in any sense in which it might not equally be applied to the Father. Of course we do not see how the use of the phrase can be supposed to imply any thing in support of the dogma of a distinction of persons. Nor do we apprehend that the angel of the Lord, by whom he spoke, can be affirmed to be a person in the Godhead by any argument, which might not with equal colour of truth be employed to shew the same thing concerning the mountain, the voice, the whirlwind, and the cloud, in the passages referred to in the last paragraph.

We feel the more confidence in our opinion that these passages have no bearing on the trinitarian doctrine, from its coinciding with that of two great reformers. "If," says Luther, "there were no other proof of the trinity than this, I should not believe it." "As to the argument of some ancient writers," says Calvin, "that Abraham discerned by faith three persons in the Godhead, because he worshipped one of the three whom he had seen, it is better not to use it, as it is frivolous, and liable to cavil and ridicule." (See also 1 Kings v. 2, 3, 8. Luke vii. 6.)

Christian Disciple.

TESTIMONIES TO THE BIBLE.

The following testimonies to the truth and excellence of the Bible, by some of the greatest men, have been selected and published by the editor of the *Independent Statesman*, Portland.

The celebrated Sir William Jones, at the end of his Bible, wrote the following words.—"I have regularly and attentively perused the holy scriptures, and am of opinion that this volume (independent of its divine origin) contains more true sublimity, exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books in whatever age or language they may have been written. The unstrained application of them to events which took place long after the publication, is a solid ground for belief that they are genuine productions, and consequently inspired."

Mr. Addison, speaking of the superior perfection of the sacred volume to every work, says, "The great and glorious truths which it discovers to us are, compared with those which we elswhere acquire, as the Creator contrasted with his works. Had Cicero (says he) lived to see all that Christianity has brought to light, how would he who so fondly hoped for immortality, have lavished out all the force of eloquence in those noblest of contemplations—the resurrection and the judgment that will follow it! How had his breast glowed with pleasure, when the whole compass of futurity revealed in these pages lay open to his view! How would he have entered with the force of lightning, into the affections of his hearers, upon those glorious themes contained in the Bible—themes which, when enlarged on by a skilful christian orator, make us break out into the same expressions as those of the two disciples, who met our Saviour after he arose from the dead; "did not our hearts burn within us, when he talked with us by the way, and when he opened to us the Scriptures?"

The learned Mr. Locke, (after demonstrating the truth of the Holy Scriptures, in various ways,) thus expresses himself in a letter to a friend, just before he died:—"Study the Holy Scriptures, especially the New Testament; for in them are contained the words of eternal life. The Bible has God for its author, salvation for its end, and truth for its matter, without any mixture of error."

Similar testimonies in favor of the Bible might be adduced in the immortal Bacon, Lord Verulum, in the great Sir Isaac Newton, who wrote to prove the excellency of the Scriptures; in Mr. Boyle, who instituted means to elucidate their truth; in Mr. West, who wrote a treatise on the subject of the Resurrection; in Lord George Littleton, whose illustrious rank received splendour from his talents, and who has done essential service to the christian cause, by his admirable work on the conversion of St. Paul. All these, it will be observed, were laymen, and therefore cannot be suspected of any *undue* partiality for the Scriptures; and to such distinguished names might be added those of a Milton, a Hale, a Johnson, a Cowper, a Bryant, a Beattie, a Cumberland, a Washington, a Jay—laymen, also most eminently distinguished for their learning and science, yet who deemed all their learning, all their science, of little worth compared with what they derived from the book of God.

The excellent Dr. Watts (in his advice to a young man) says, "Whatever your circumstances may be in this world, value the Bible as your best treasure, and whatever be your employment, look upon your religion as your best business. The Bible contains eternal life in it, and religion is the only way for you to become possessed of it."

Dr. Leachman, upon his death bed, thus addressed the son of a nobleman who had been under his care: You see, my young friend, the situation in which I now am. I have not many days to live, and I am happy that you witness the tranquillity of my last moments.—But it is not tranquillity alone, it is joy and triumph—nay it is complete exultation. His features brightened, and his voice rose in energy as he spoke; "and whence (said he) does this exultation spring? from that book, (pointing to a Bible) from that blessed book, too much neglected indeed, but which contains invaluable treasures—treasures of bliss and rejoicing for it makes us certain that this mortal shall put on immortality."

Judge Hale, in a letter to his children, says, "it has been my practice to require you to be frequent in reading the scripture with due observation and understanding, which will make you wise for this world and that to come; and in a letter to his son, he says, "there is no book like the Bible for excellent learning, wisdom and use, it is want of understanding in them to think or speak otherwise."

Lord Rochester, in his last illness would lay his hand on the bible and say, "*there* is true philosophy—*there* is wisdom that speaks to the heart. A bad life is the only grand objection to this book."

Sir John Cordly Wilmot, in a letter to his eldest son, expresses himself in these words—"Let me exhort you to read with the greatest attention both the old and new Testaments. You will find your mind extremely becalmed by so doing, and every tumultuous passion bridled by that firm belief of a resurrection, which is evidently marked out and expressed upon mankind by Christianity."

Dr. Samuel Johnson, in his last illness, called a young gentleman who sat up with him during the night, to his bed side, and addressed him in these words—"Young man, attend to the advice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker. Read the Bible every day of your life."

For the Christian Register.

Historical Sketches of New-England.

When king Charles the second of jovial memory first came to the British throne, the public mind with respect to religious notions, had undergone a thorough change. The power of those fanatics, who had figured in the revolution, had passed away, and their mock solemnity of deportment, hypocritical cant, and senseless enthusiasm, ceased to pain the sober and intelligent part of the community, and to disturb the ancient and venerable usages and institutions of the kingdom. But when at the restoration, the king and his courtiers, obtained the place of power, lately occupied by the saints, as if to contrast the gloom and distrust of the preceding age, with the jollity of their own, they took the opposite extreme. They merrily eat their meat, drank their wine, and laughed at men's follies and weaknesses, as if it were the only commendable employment of life. Especially did the wits of the age, hunt down the fooleries of ignorant religionists; and it is very well known that they had abundance of that sort of game.

In those days the author of Hudibras arose, and like his great master Cervantes, has, in his work, preserved for the everlasting ridicule of men, many of the extravagances peculiar to his age, which otherwise, would long since have gone down into oblivion. Yet Butler, like most other satirists, was neither tender of men's reputations, nor over scrupulous about the truth of his statements. As to his justice to the follies of his own countrymen, we say nothing. But his ridicule of the characters of our ancestors, shows that he wholly misconceived his subject. Yet he was not alone in this. In his time, it was fashionable to jeer the New-England character, as fanatical and vain.

At present, it is proposed to make the passage in Hidibras, answer the two-fold purpose of placing the characters of our ancestors in a favourable light, and of calling to mind, an interesting incident in our early history. The lines referred to are these.

Our brethren of New-England use
Choice malefactors to excuse,
And hang the guiltless in their stead,
Of whom the churches have less need;
As lately 't happen'd, in a town
There lived a cobler, and but one,
A man that served them in a double
Capacity, to teach and cobble.
This precious brother having slain,
In time of peace an Indian,
Not out of malice, but mere zeal,
Because he was an Infidel,
The mighty Tottipottymoy
Sent to our elders an envoy,
Complaining sorely of the breach
Of league, held forth by brother Patch,
For which he craved the saints to render
Into his hands, or hang th' offender:
But they maturely having weighed,
They had no more but him o' the trade,
Resolved to save him; yet to do
The Indian Hoghgan Moghgan too
Impartial justice, in his stead did
Hang an old weaver that was bed-rid.

Whatever portion of truth, this account contains, happened in the town now called Weymouth, in the east border of the county of Norfolk.

In July 1622, there arrived at Plymouth, two ships, belonging to a London merchant, by the name of Weston. They were called the Sparrow and Swan, having on board 60 men, with all necessaries for commencing a plantation. The sole object of Weston, who fitted them out, was gain; and he had no connexion whatever with the settlers at Plymouth. By other arrivals, at or near the same time, the people at Plymouth, were, by letters from their friends in England, advised of the character of their adventurers. And it was not long, before they verified, the unfavourable accounts which had been given of them. As they were now in a land of liberty, they determined to enjoy it in the most extended signification of the term. They not only attempted to put off the restraints of law,

but of good morals also. And even whilst at Plymouth, receiving all the hospitality which that weak and infant settlement could afford, they in return aspersed their characters, stole their corn and wasted their substance.

At length, however, after most of the company had spent the summer at Plymouth, one of the vessels, which had been sent out for discovery, returned; and the party that went in her, reported to their companions that after having cruised along the shores of Massachusetts Bay, they had selected a plain for settlement, called by the natives, Wesagussett.

For this plain, the adventurers now departed with great expectations of success, leaving their sick and lame to be cured at Plymouth, at the public cost, and then sent after them.

It is difficult, if not impossible, at this day, to ascertain the precise place of this settlement. Yet it is very probable that it was somewhere in that part of Weymouth, now called by its inhabitants, old Spain.

But no time or place wrought any change, in the politics of Weston's people. Liberty without law, was their idol; and scarcely were they arrived at their place of destination, when the Indians began to clamor loudly against their abuses.

Without care or prudence, they first consumed their own store of corn, and when want began to press them, they would gladly borrow of the Indians; but they, having no faith in the promises of the new comers, refused to lend. Upon this refusal, some of the most profligate and daring attempted to obtain by violence, and even theft, what they could not honestly obtain. But this conduct, whilst it enraged the natives, at the loss of their property, incurred their utter contempt, and the whites lost that respect in their eyes, which was their surest defence, surrounded as they were on every side by dangers and treachery.

The severity of a New-England winter now came upon them, and in their distress, they applied to the people at Plymouth for aid. And they, with a generosity as disinterested as prompt, actually took the bread from their own, and their children's mouths, to sustain those, who had only returned abuse for their kindest benefactions. For they had not then at Plymouth, if they eat to satisfaction, corn to last them two months in the year.

This resource having been exhausted, want now began rapidly to weaken the strength of the people at Wesagussett. As a last resort, those that were able, now went round to the Indian dwellings, and would perform for them the most servile drudgery, for a morsel of bread. This crisis of affairs had long been looked for by the Indians, and they now sought redress for former abuses. A certain man of the whites, who had been but too forward in his depredations on the property of the natives, was singled out as an object of their vengeance. They demanded his life, and in case of refusal, threatened to take satisfaction on the whole company. After some deliberation, and being convinced of the consequences of a refusal, the English thought best to comply; and according to the demand of the savages, the poor fellow was bound, carried out, and hung in their sight.

The natives did not stop here. Their chief, called Wituwamet, considered Wesagussett within his jurisdiction, and he had ever looked with an eye of malignity on the English settlement there. He therefore began to intrigue with the neighbouring tribes, to incite them, to join him in cutting them off to a man. But so secretly did he manage his plan that the objects of his enmity were wholly unconcious of their danger.

The first intimation of this conspiracy, was conveyed from Masassoit, the friend of the whites, to the people at Plymouth. They were somewhat alarmed at the news, but wished further evidence. But by this time the settlers at Wesagussett had begun to fear from certain appearances, that treachery was designed against them, and they sent a messenger through the wilderness to Plymouth with their fears.

The eye of Wituwamet was now intensely fixed on all their movements. When he found a person had been sent to Plymouth, he immediately dispatched two trusty warriors to pursue after him, and in some secret place to murder him and conceal his body.

In the mean time, the messenger, whose name was Pratt, alone and unacquainted with the way, pursued his journey, unconcious of any danger from behind. Two or three days was he in the woods; and in his progress, guided only by the direction which Plymouth bore, from the place where he started. During the day he would travel on, and at nightfall, for the fear of wild beasts, he would ascend a tree, and seated on a limb, with his body tied to its trunk, attempt to take repose. At length he lost his course, and wandered far out of the usual rout. And about the same time the two Indians had well nigh overtaken him. They followed the usual rout, and thus passed their object. They travelled on to Plymouth, but not finding him, concluded that he had arrived there, and not entering the town they passed down to the sea shore to a place called Manomet.

After this, Pratt regained his path, and arrived at Plymouth. His intelligence confirmed the fears of the people there, and Standish was ordered to take his men, and to proceed directly by water, to Wesagussett, and to break up the conspiracy, even at the cost of the lives of its leaders.

It was with extreme reluctance, that they adopted this measure. But, after mature deliberation, they could adopt no other. Their own safety required, that a signal example should be made of such, as had dared to plot against the lives of white men.

When Standish arrived, he found that the Indians had taken every advantage of the weakness of the English.—He did not intend that any but two of his most confidential followers should know the extent of his orders.—But the shrewd Indians suspected the worst; and some of them reported, although the great captain, as they used to call him, treated them smoothly, they saw by his eyes, that he was angry in his heart.

But Wituwamet, with his brother, and one Peksuot, a great warrior, according to the Indian practice, when danger is near, affected great boldness, and when they should have been taking measures for defence, only went about boasting of their own strength and courage.

They came boldly up to Standish, and in an insulting manner drew their long knives and whetted them before him. "You, said they, are a very big captain, but you are a little man; we are no sachems, yet we are strong, very strong. We know the English very well, we have seen them die, and then they make sour faces and cry like old women. Look at my knife here, said Wituwamet; it has a woman's fan on the handle; at home I have another, which has killed both French and English; that has a man's fan; by and by these two must be married. Advancing still nearer he held it out, and with a leer of horrid meaning, as his eye glowed from its shining blade, to the captain's face, by and by, said he, it shall *see*; by and by it shall *eat*, but not *speak*."

A thorough knowledge of the Indian character, had taught Standish to appear unmoved on occasions like the present. And so well did he controul his feelings, that the Indians were now deceived, and concluded that their threats had produced the desired effect, and that the captain would not fight them. But they little understood his true character. His prey was now in his eye, and he was not a man to let it escape.

At length, under some pretence, Wituwamet and his companions, were decoyed into an apartment of one of the newly erected buildings. Standish and his two men instantly followed, and when they barred the door, the savages became sensible of their purpose. They drew their knives and yelled defiance. But they were not equal to the conflict. They had to deal with men of invincible resolution and herculean might. Standish sprang upon Peksuot and as they strugled, he wrenched his knife from the savage, and drove it to his heart. His men at the same moment cut down Wituwamet, whose astonishment was so great that he only attempted to parry their blows with his bare hands. The third made little or no resistance and was taken, carried out and hung on the first tree.

This act terrified the natives beyond measure, and they fled in every direction. But it did not save the settlement. Weston's people were humbled and disheartened, and they dispersed, some in other settlements and some to their native land. A. C.

For the Christian Register.

Mr. Editor—In your 12th No. there is stated the case of a professing Christian, who, on taking up his residence in another town, is refused the privilege of communion with the church in that place, unless he will subscribe to their creed, which, as an honest man he cannot do. It is asked, "What then is to be done? shall the person agrieved submit in silence to his hard fortune," &c.? I will attempt an answer, requesting the reader to make due allowance for the want of knowledge in the *particular* circumstances of the case.

In the first place, I am of the opinion, that the church so refusing is in an error, and that they undertake to judge their brother without authority from Christ, or his apostles. The church of Christ is *one*, though for convenience, from local situation, from necessity, is divided into numerous branches. He who professes faith in Christ and obedience to him, taking the Bible for his rule of faith and practice, his moral character being good, is a visible christian, and has a right to be treated as such, and to enjoy all christian privileges with the professed disciples of Christ. Charity obliges us to suppose the inward temper and heart to correspond with the outward profession. The several branches of the church are *equal*, and have a right to establish rules for their own regulation, provided, however, those rules do not interfere with the rights and privileges of other branches, nor with the instructions and spirit of the gospel. Grant, then, that a church may consistently make rules for the admission of their own members, it does not follow, that they have a right to debar from occasional communion the members of other churches, who have been admitted to privileges without such rules, by churches of equal authority with themselves. The church so refusing, that is, unless a certain human creed be subscribed, does implicitly at least assume the prerogative of judging and censuring the church to which the rejected member belongs. The spirit that is exhibited in such refusal appears to me to bear a much greater resemblance to that of the church of Rome, or that of Saul before his conversion, than to that of Christ and his apostles. And I cannot but wonder at seeing such an exclusive spirit, such judging a brother, and another man's servant, in this day of increasing information on religious subjects. If this uncharitable spirit were tolerable a century past, it is not at the present period.

But it appears to me, those severe and rigid churches might preserve their own rules among themselves, and yet consistently admit to occasional communion members of other churches, where similar rules are not in use. If this can be done, it were much better and safer for them, than to attempt holding the high ground they have taken. To refuse communion, where no impiety or immorality is alleged, is little if any thing short of actually undertaking to discipline, and virtually to impose censure on the supposition of such errors or faults, as cannot be tolerated by them in good conscience. This is, as above observed, an assumption of authority, and claim of power no where delegated by the great Head of the church. We unite in censuring the church of Rome for her assumption of such prerogative; and shall the same stretch of power in New England, in congregational churches, pass without public notice and disapprobation?

But on supposition the church will not extend charity so far as to admit the person to occasional communion, "what is to be done?" Must the person thus refused, and thereby implicitly censured as unworthy of christian privileges, rest easy in his situation, degraded as he is in the minds of many people, who are led to view him as a heretic, and as an object both of pity and contempt? Unhesitatingly I answer *no;* he ought not to remain easy and silent. It is his duty to speak, to complain, and to let his case be known. He has reason to be aggrieved, and to call upon fellow christians for aid. In justice to himself, and to the cause of of religion, he ought to seek relief in his unpleasant condition.

In respect to the manner of seeking redress, I will express my opinion. In the first place, let him ask wisdom of God, and endeavour to imbibe largely the spirit of Christ. Then, in the spirit of meeknes and love, let him remonstrate to the pastor of the prohibiting church, and to individual members; and endeavour to convince them, that the prohibition is unreasonable and unchristian,—that it is wholly inconsistent with the long established usage of congregational churches, and with the candid and charitable disposition which our Lord and Master exhibited. If this should be in vain, let him, in writing, make a formal request for occasional communion, accompanying the request with a declaration, or certificate, of his regular standing in a congregational church, and a summary profession of his faith in Christ and obedience to him; and ask an answer in writing. If this measure should be ineffectual, let him inform the pastor and church with whom he is still connected, and take advice. But especially let him regularly invite an Ecclesiastical Council, and take their advice. This would bring the subject into public view, and before proper authority, where it would be carefully and officially examined, as, I believe, it never has been among us. If the conduct of such exclusive churches should be found to be correct and scriptural, it will be approved, and all complaints will cease. But if it should appear unscriptural and unjustifiable by any principles or precepts of the gospel, it will be censured, and the reasons assigned. The opinions of a learned and judicious council may lead to the establishment of correct and catholic principles and opinions respecting the relation, communion, and mutual rights and obligations of churches and individual christians.

It seems to me the hard treatment complained of must be owing to a want of attention to the subject, and not the want of a christian spirit. We think the Anabaptists, who yet hold to close communion, are unreasonable. But I must think they are much more consistent than exclusive congregational churches, which reject persons of their own denomination.

It may be said, a Council will incur expence. I grant it. But is not the cause worthy? Do not the interests of religion require it? What better can be done for the relief of many sufferers under the uncharitableness of particular churches. A result in one case, that shoutd embrace the general principles would be applicable to all cases of the kind. Such a result, should it meet general approbation in congregational churches, might be very useful to churches and individuals. I have two special reasons for desiring that something formal and decisive might be done in the case under consideration.—One is, the relief of christians unreasonably subjected to disadvantages;—and the other is the removal of a reproach from the christian church and name. I am constrained to believe, that the bigotry objected to is a reproach to the christian cause, and a real impediment to evangelical faith and practice. Many people are hardly persuaded to embrace publicly our holy religion, when they see its professors lose charity for each other in contentions about non-essential doctrines and unsettled articles of faith. It is unquestionably the duty of christians so to exhibit religion, that their "good may not be evil spoken of." A charitable disposition and behaviour towards christians of different opinions, seems to me requisite to such an exhibition. I am ready to commune occasionally with christians of any regular church, their moral character being good, whatever may be their particular denomination, provided they professedly regulate their faith by the Bible. But I consider occasional communion quite a different matter from admitting to membership and the privilege of voting. It might be, for instance, very inconvenient and inexpedient to admit a professed Anababtist, as a member, into a church practising infant baptism, and by sprinkling; and yet I would cheerfully admit such Anabaptist to occasional communion.

Thus I have freely expressed my mind, and shall be glad to learn, through the medium of your useful paper, the opinion of others on the method of curing the evil complained of, which is a growing evil, and calls for attention and a remedy. CANDIDUS.

APHORISMS.

Some, out of *superstition*, DARE NOT examine the doctrine of religion; but blindly refer themselves to other men. Some, out of *design*, WILL NOT examine what they profess; because they practise upon religion, and it is not *truth*, but *interest*, that is intended by them. Some, out of *idleness* and *self-neglect*, DO NOT examine their religion—all their care being to be denominated from it.

Those who are *crafty*, think the wisdom of God warrants them to deceive; those who are *revengeful*, think the GOODNESS of God permits them to be cruel; those who are *arbitrary*, think the SOVEREIGNTY of God is the account of their actions. Every one attributes to God what he finds in himself: but that cannot be a *perfection* in God, which is a *dishonesty* in man.

CHRISTIAN REGISTER.

FRIDAY EVENING, NOVEMBER 30, 1821.

RELIGIOUS INTELLIGENCE.

Abstract of the sixth Report of the American Education Society.

On account of the great diminution in the receipts of the Treasury, and the increase of beneficiaries, the Board voted at a quarterly meeting in October, 1820, that all beneficiaries of the society shall hereafter transmit a promisory note to the treasurer, for one half of the sum which he may at any time receive from the funds. This note is to become due within one year after the beneficiary shall have entered on his professional labours, and if not paid by the end of that year to be thenceforward on interest. Those beneficiaries who choose not to obligate themselves in this manner, may nevertheless receive one half of the usual appropriations.

The beneficiaries have generally complied with the requisitions of the Board.

In Jan. 1821. the state of the funds required the Board to reduce the usual appropriations 25 pr. cent below the usual sum. In April it was found that the funds were insufficient to make even these appropriations.

To increase the funds of the society, the Directors caused to be published for distribution as a tract, the sermon of Rev. Dr. Porter, of Andover, preached before the society in Sept. 1820. The N. E. Tract Society also published a tract called the *Macedonian Cry;* and another, purporting to be a correspondence between a clergyman of New-England and a beneficiary of the society. During the year between Sept. 30, 1820, and Sept. 30, 1821, the receipts into the treasury of the Society amounted to $13,108,97. Of this sum $500 was a bequest of Mr. John Pierson late of Rowley (Mass.) forthe permanent fund; $1660 the payment of Life Members; $684 annual subscription of members; $967,54 interest of productive funds; the remainder donations.

The whole number of members of the society is ascertained to be about 425. Of this number 197 are Life Members; 40 of these were added during the last year, and 26 of them by the contributions of females. Of the 197 Life Members 133 were constituted chiefly by the contributions of females.

The number of beneficiaries who have been aided by the funds of the society since its first establishment in 1815, is 321. Of these 63 have been received during the past year. The number now depending upon the society for help, is about 250.

The following is the report of the Treasurer of the Education Society.

			Dolls. Cts.
Balance Current Fund from last year			2129 64
" Permanent Fund			48 50
Amount received on account of the Permanent Fund			750
" "		Life Subscriptions	1620
" "		Annual do.	684
" "		Donations	9087 43
" "		Interest	967 54
			15,287:11
Amount paid to Beneficiaries	9093		
Paid for sundry Agencies in behalf of the Society, Printing, Director's Reports, &c. &c.	925 72		
			10018 72
Balance on hand, for current use			4469 89
" " Permanent Fund			798 50
			15,287:11

PERMANENT FUND.

Thirty five Shares in United States Bank Stock	3500
Seven per cent Stock of United States	4080
A new Brick Dwelling House in Boylston Court	6000
Fund loaned to Individuals, at 6 per cent	2500
Cash on hand	798 50
	16,878:50

A. P. Cleveland, *Treas.*

Boston, Sept, 30, 1821.

The funds of the Education Society have been considerably aided by Auxiliary societies. The Norfolk Auxiliary Society was organized in 1816. Since its establishment, besides defraying its own incidental charges, it has made disbursements to the treasury of the Education Society, amounting to $4,579,31.

The Young Men's Auxiliary Society, of Boston, has existed two years. It has contributed to the funds of the parent society 1,000 dollars.

The northwestern branch of the Education Society, in the State of Vermont, was established since the last annual meeting of the parent society. It has under its care twenty-six beneficiaries. How much assistance is given to them individually, is not stated.

The Female Auxiliary Education Society of Salem and vicinity, has been established five years. Its whole contributions have amounted to $695,03.

The Female Auxiliary Society of Boston and vicinity, has in three years, contributed $1,119 32 cts.

The Graham Society of Boston, since January 1817, has given aid to beneficiaries in clothing, amounting in value to $626 27 cts.

Three hundred and fifty dollars have been paid into the treasury, by the editor of Babington's Treatise, as the avails of that work.

Of 51 Societies, auxiliary to the Education Society, 31 are composed of females.

Although 63 beneficiaries have been added to the list during the present year, yet the receipts at the treasury have fallen short of the amount the year before $2000; and are $6000 less than they were in 1819.

Considerable exertions have been made to ascertain the number of towns in the different parts of the country, destitute of a regular ministry. The following statements are said to be founded on information derived from authentic sources.

In the state of Maine there are 127 towns, some of which are considerably populous, that are without any minister, either congregational, presbyterian, or episcopalian. In 1813, in two counties of New-Hampshire, were 45 destitute towns. In Vermont, 81 towns have no minister of any denomination; and 139 have no Congregational, Presbyterian, or Episcopalian minister.

There are 53 destitute congregations in Massachusetts; 35 in Connecticut, and 332 in South Carolina. In the Presbyterian connexion in the U. S. are 451 vacant churches, and in the Baptist connexion 1000. In all Indiana, Illinois, Missouri, and the Michigan Teritory, there are but 16 regularly educated ministers. The population of these states is 300,000; and it is scattered over an extent of country nearly three times as large as New-England.

From careful inquiries made as to the religious state of Virginia, it is ascertained that there is no congregational minister in the State; that 46 counties are destitute of a Presbyterian minister, and that 62 have no Episcopalian minister. In 46 counties, containing a population of more than 304,000, there is no Episcopalian or Presbyterian minister. The state contains 974,000 inhabitants, and has but 92 Episcopalian and Presbyterian ministers.

[It should be remarked here,—though the "Report" makes no allusion to the circumstance,—that in a large proportion of these places, said to be destitute, there are Methodist ministers; and although these have formerly in too many instances been found to be extremely illiterate, and even immoral men, and are generally disposed to extravagances; yet in a large majority of cases, they have led exemplary lives, and have given the most undoubted evidence of sincerity. And in some instances, they have shown themselves by no means inferior in their acquirements, to many of their Congregational and Presbyterian brethren, who call themselves "educated." And in relation to the doctrines they teach, we have no hesitation in saying, that for the most part, we esteem them far more scriptural and salutary in their moral tendency, than the doctrines taught by most of our Presbyterian and Congregational missionaries.

In estimating the moral and religious state of the country, we think that so important a circumstance ought not to have been overlooked. Nor can we believe it would have been overlooked, if the Methodists had been the *defenders*, instead of the *zealous and successful opposers* of the leading tenets of Calvinism.]

The Treasurer of the Female Society of Boston for promoting Christianity among the Jews, has lately received Fifty Dollars as a donation from the Moriah Lodge, No. 15, Canterbury (Con.) toward promoting the objects of the Society. The following is a part of the communication which accompanied the donation.

"It is with great delight we learn that a Society has been formed in the town of Boston, for spreading the light of the Gospel and extending the hand of friendship to that long persecuted race, the decendants of Abraham. To aid in the accomplishment of your benevolent design, we herewith send you the sum of fifty dollars, to be disposed of by said Society for the purpose aforesaid.

Per order of Moriah Lodge.
SOLOMON PAINE, Jun. *Treasurer.*
Miss Frances Erring, Treasurer Boston Jews' Society."

A society has been established in Maine, within a few years, called the "*Society for Theological Education.*"

A school has been commenced at Bangor, under the direction of this Society, where young men are instructed with a view to preparation for the University. They are admitted to this institution directly from the plough, or from the common schools, and after becoming slightly acquainted with the rudiments of a classical education, enter on the study of theology. The present number of students at this school is twenty-four. The school is under the influence and direction of men, who are rigidly Calvinistic in their theological opinions. They have had the address however, to collect considerable contributions in aid of the establishment, from those who are not at all partial to Calvinism, and the exclusive and partial system of instruction generally pursued under its auspices.

LOTTERIES.

The Constitution lately proposed by the Convention of New-York, for adoption in that state, contains the following section in relation to Lotteries.

Section 11. No lottery shall hereafter be authorized in this State; and the Legislature shall pass laws to prevent the sale of tickets within this State, except in lotteries already provided for by law.

The resolutions proposed by the Legislature of Maryland, respecting the appropriation of public lands, for purposes of education, have been approved; and similar resolutions proposed by the Legislatures of Rhode-Island, New-Jersey and Vermont.

The number of Representatives in the Seventeenth Congress of the United States, will be 187. Of this number, 91 were members of the last Congress; 94 are new members. Two vacancies are yet to be filled, one from Maine, and one from Kentucky.

It has been stated, in some of the public papers, that at the *seventh trial* for a Representative to Congress, in the south-eastern District in Vermont, there was no choice. It now appears that this representation was incorrect. It is stated in the N. H. Sentinel, that the Hon. Mr. White had been elected by a majority of 3 votes.

At the meeting of the merchants and citizens, holden at Merchants' Hall on Friday last, a committee was chosen to draw a petition to Congress, on the subject of a Bankrupt Law. A committee was also chosen to present the petition to the citizens for their signatures.

A dam of 900 feet in length, has lately been laid across the Hudson River at fort Miller. About one third part of this dam was carried away on the night of Saturday the 17th instant. by the sudden rise of the water, the dam not being fully completed.

In 1810, the population of the United States, was 7,323,903. By the late official report of the Secretary of the Treasury, it appears that our population in 1820, was nearly 10,000,000, making an increase of 34 per cent in 10 years. By this ratio of increase, the population of the United States, would in 50 years amount to forty-five millions. If the increase of population should not be checked, but should continue in the same ratio for one hundred years, our country would then contain one hundred and seventy-seven millions, a population nearly equal to that of Europe.

The Rev. Dr. Griffin was inducted to the office of President of Williams College on the 14th inst.

Joseph Thompson, has been tried at Baltimore for the muder of Ann Maria Hamilton, and found guilty.

The following paragraph is from the London Monthly Magazine.

"The flourishing condition of American Literature is proved by the superiority of its periodical journals. The North American Review, published in Boston, quarterly.—The Philadelphia Journal of Medical and Physical Sciences, edited by Dr. Chapman, published quarterly.—The American Journal of Science, edited by Professor Silliman, quarterly.—The Archæologia Americana, to be continued annually—are inferior to no works published in Europe, for good tase, intelligence and style."

From the Columbian Centinel.

State Prison, Charlestown. The number of prisoners in this Institution is 282—of these 40 are in for life. Forty of the males and one female are blacks or coloured.—Fifty-one of the whites are foreigners.—Fifty-six have been committed a second time, ten a third time, seven a fourth time, and one a fifth time.

The cost of provisions, necessaries, medicine, raw materials, various expenses, pay of the officers, for the year ending in September, was 35,666 dollars 12 cts.—the receipts 35,165 dollars 57 cts. Of these receipts, the sales of *Stone* produced 21,578 dollars 69 cts.—of *Screws* 1057, dollars 79 cts.—of *Oakum* 776 dolls. 84 cts. and the labour of the shoemakers, weavers, tin workers, whitesmiths, brushmakers, coopers, cabinetmakers, brass-founders, nailers, smiths and filers produced 11,583 dolls. 13 cts.

By the account current of the Warden, the stock on hand last year was 27,731 dollars 10 cts. This year 22,940.

The whole amount of the cost of maintaining the establishment for the last year, including every kind of expense whatever, and also allowing for about 3000 in fall of stock, which is rated much lower this than the last year, is 7,290 dolls. 77 cts.

There were lost last year, 16,096 days labour, by the patients in the hospital, prisoners unable to perform full labour, and those in confinement.

The following is a list of the *Crimes* of which the prisoners have been convicted;—For stealing, shoplifting, &c. 207; Counterfeiting money, 15; Burglary, 17; Forgery 9; Robbery 3; Arson 7; Assault 4; Assault, with attempt at rape 5; Adultery 1; Assault with attempt to murder 6; Conspiracy 2; Manslaughter 1; Beastiality 1; Fraud 3; and perjury 1.—Total 282.

Capture of Carthagena.—Advices from Curacoa to the third November announce, that Carthagena had fallen into the hands of the patriots under Gen. MORTILLO. [This is a rich and important sea-port city of New-Grenada, with a population of 24,000 souls.]

EXTRACT OF A LETTER.

"*Liverpool, Oct.* 22. The ports in all probability will not be opened this year, although the harvest has been materially injured by the rains; But even were the ports open for a short time, it is doubtful whether it would be any benefit to the U. S.; for it has been ascertained by Parliament, that there are nearly six millions of bushels of wheat, and 178,751 cwt. of flour and meal, *in bond*, to be thrown into the market the moment the ports are opened.—It also appears, that the Baltic can furnish us with six millions of bushels, besides large quantities from Holland, &c. before those from the U. S. could arrive."

Nine beautiful silver Cans have been manufactured in New-York, to be presented to nine seamen, the crew of the John & Adam, who lately boarded the wreck of the ship Sea-Fox, which they fell in with at sea, and cut out from her hold, four human beings alive. The following is the inscription on the can: "Presented to ——, by the citizens of New-York, for his exertions in saving four seamen from the wreck of the ship Sea-Fox, October 30th, 1821." *Patriot.*

NORTHERN CANAL.

We understand, says the Albany Daily Advertiser, that the rafts which have passed through this canal since the late rains, must have contained nearly half a million pieces, consisting of boards, plank, timber, &c.; and it is estimated that 30,000 dollars would not have paid the wagon hire for transporting this lumber from the lake to the Hudson. (*N. Y. Com. Adv.*

New-York Amended Constitution.—The citizens are to meet in their respective towns on the third Tuesday of January, to give in their Yeas or Nays, for or against the Constitution as amended by the Convention.—If a majority of the People approve of the amended Constitution, the first election of Governor, Lt. Governor, Senators, &c. under it, will be made on the first Monday of November, 1822, and the new political year commences on the first of January, 1823.

The Censors of Prussia have received directions from the Censor at Berlin, not to permit in any book in future, the words *Protestant* or *Protestanism*, or *Protestant Religion*. "The will of the King is, that this Religion should be called the *Evangelical Religion.*"

On the 7th inst. the legislature of Georgia, now in session at Milledgeville, re-elected Gen. Clarke, Governor of that State, by a majority of two votes over his opponent Col. Troup.

Counterfeits.—The Belfast. (Me.) paper says, that a large amount of counterfeit bills, are in circulation in Scarborough, and the towns adjacent, principally of the Franklin Bank, R. I. Suffolk Bank, Boston, Coos Bank, and New Haven Bank.

Caution.—There are in circulation, bills on the *Bank of Windsor*, of one dollar altered to three. The ground within the ovals and circles in which is the denomination, is darker in the true ones. They are, however, well executed.

The public are cautioned against receiving notes of the Plattsburgh Bank, altered from one to two dollars, and so well done as to require a very close examination to detect them.

FOREIGN INTELLIGENCE.

CHARLESTON, Nov. 13.

Independence of Mexico.—Through the politeness of Lieut. Kearney, of the Enterprise, we have been favoured with the Havana papers to the 3d inst. inclusive, from which we have translated the following, as the only article of interest contained in them.

HAVANA, Oct. 30, 1821.

By the arrival of the sch. Margaretta, in 4 days from Campeachy, news has been received in this city, as late as 25th ult. from the Mexican Capital, and to the 4th inst. from Vera Cruz. These accounts mention the approaching entry of Iturbide into the Metropolis of New Spain, and the nomination of the individuals who were to compose the Supreme Junta of Government until the convocation of the Cortes.

We have also received a file of the Yucateco, a paper published at Merida, (Yucatan) and from it, we collect, that that Province declared itself independent on the 15th of September last, and was determined to follow the fortunes of the Imperial Leader of the army of the three Guarantees.

There is no longer a doubt that the Imperial cause, which had already reached the banks of the Sabine, would extend through vast and rich Provinces, to the Isthmus of Darien, the boundary of the Spanish dominions in North America; which in the cause or race of Independence, has, through the cunning of Iturbide, and Inquisitorial Priests, far outstripped the Southern Dominions of the same Power in the New World.

INDEPENDENCE OF PERU.

The Cabildo or Junta of Peru, having been assembled at Lima, agreeably to the wishes of the people of that province, as well as of the liberating army, it was agreed to form a constitutional government for its new and independent state:—

Act of the Cabildo.

In the city of the Kings of Peru, on the 15th of July, 1821, the Members composing the City Council being assembled together, with the most excellent and illustrious Senor Archbishop of this holy Metropolitan Church, Superiors of the religious Convents, Titles of Castile, and various inhabitants of this capital, for the purpose of complying with what is requested in the official letter of his Excellency the General in Chief of the liberating army of Peru, Don Josef de San Martin, of yesterday's date, which has been read, and in which it is desired that persons of well known probity, intelligence and patriotism, residing in this capital, may state whether public sentiment is decided in favor of independence, which opinion would serve as a direction to the said general, in respect to proceeding to take the oath of independence; all the persons present, for themselves, and satisfied of the sentiment of the inhabitants of this capital, declared—That the general will is decidedly in favor of the independence of Peru of Spanish and every other foreign domination, and in order that it may be confirmed by the proper oath, let a suitable reply, together with a copy of this act, be transmitted to his excellency.

Signed by the Count de San Isrido—Bartolome, Archbishop of Lima—Francisco de Sarate—Simon de Rabago—Francisco Valles. [Here follow the signatures of all the corporations, titles of Castille, Secular and Regular Clergy, and the principal inhabitants.]

God preserve your Excellency many years.

THE MARQUIS DE TORRE TAGLE.

Truxillo, July 25, 1821.

From Russia.—Letters from St. *Petersburgh* to the 15th September have been received here.—They announce that the shipments of sugars there must inevitably sustain heavy losses;—that three sugar-refiners had recently failed; that the number of American arrivals during the season had been 72—of which 54 had sailed on their return;—that the Emperor was abont leaving his capital to review his guards, 40,000 strong, on the Dwina; and that very little news on political concerns was known there, except through the English papers. *Centinel.*

LONDON, Oct. 20.—It is said that it is his Majesty's intention to pay a visit to the King of France. His Most Christian Majesty has earnestly requested it, and the king will occupy the Palais Bourbon, which has been fitted up for his reception. *Courier.*

ORDINATION.

On Wednesday Nov. 7th, the Rev. James B. Ambler was ordained by the Presbytery of Albany, to the work of the gospel ministry, and installed pastor of the united churches and congregations of Milton and Greenfield, Saratoga County, New-York.

On Wednesday, Nov. 14th, Rev. Amos W. Burnham, as pastor of the first congregational church and society in Rindge, N. H.

MARRIED,

In this town, on Sunday evening, by the Rev. Mr. Ware, Mr. James Shepherd to Miss Elizabeth Anna Brown, of Brighton.

On Thursday evening last, by the Rev. Mr. Ware, Mr. Samuel Harris to Miss Sarah Tower.

Mr. Asahel Drake to Miss Rhuby Austin.

By the Rev. Mr. Ballou, Capt. Jacob Burges to Miss Almira Leeds.

In Marlboro' by Rev. Seth Alden, Mr. Merrick Phelps to Miss Harriet Brigham.

In Hillsborough, Rev. Abel Conant, of Leominster, to Miss Rebecca Adams.

DIED,

At Tiverton. R. I. on the 15th ult. Miss Deborah Whitridge, daughter of Doct. William W. in the 24th year of her age.

At Concord, Mass, Mary Hurd, aged 71, wife of Dr. Isaac H.

At Gloucester, Miss Hannah Parsons, aged 84.

At Cambridgeport, on Tuesday evening last, Mary Saunders, aged 6 years, youngest daughter of Mr. Joseph Jennings.

In this town, Mrs. Abigail Spear, wife of Mr. Charles S. aged 25—Mrs. Hannah Richardson, agad 41.

Massachusetts Charitable Mechanic Association.

APPLICATIONS to the COMMITTEE OF RELIEF of the Massachusetts Charitable Mechanic Association, will be attended to by *John Cotton, Oliver Johonnot, Daniel Messinger, Benjamin Clark, Isaac Harris, and Jonathan Harrington*, Committee.

Information is requested of those who are proper subjects of this charity. Nov. 29

Christian Disciple.

JUST published by Messrs. WELLS & LILLY the *Christian Disciple*, No. 5, Vol. III.

CONTENTS.

Notice of some spurious editions of Griesbach's New Testament—On the insufficiency of negative virtue—On the Proem of John's Gospel—The use of solitude to the Christian—Address of the French Clergy, on the dangers of infidelity—Syriac Version of the New Testament—On Belknap's Collection of Psalms and Hymns.

Miscellaneous Collections.—Fuller—the good sea Captain—Fuller—Recreations—Fuller—Charity—the Christian's death bed—Ode by Derzhaven—God.

Review, Art. x.—1. A collection of Psalms and Hymns, for social and private worship. "God is the King of all the earth; sing ye praises with understanding." Ps. xlvii. 7. Art. xi. Specimens of the Russian Poets. with preliminary remarks, and biographical notice. Art. xii. A sermon preached at Leominster, Jan. 24th, 1821, at the ordination of the Rev. Abel Conant to the pastoral care of the church in that place, by Humphrey Moore, pastor of a church in Milford, N. H. Art. xiii. The guilt and danger of Religious Error, a sermon preached at Hatfield, before the Ministers of the Central Association in the County of Hampshire, at their meeting, May 1, 1821. Published at their request. By Joseph Lyman, D.D. Pastor of the church in Hatfield. Art. xiv. Sermons by the late Rev. Joseph Lathrop, D. D. Pastor of the first church in West Springfield, Mass. new series, with a memoir of the author's life, written by himself.

Intelligence.—Evangelical Missionary Society—Theological School in Cambridge—Theological Seminary at Andover—American Bible Society—New Publications—Ordinations—To correspondents. Nov. 30.

Christian Observer.

JUST published by JOSEPH W. INGRAHAM, No. 9 Franklin Avenue, the *Christian Observer* for April, May and June. Contents for April and May in our next.

CONTENTS OF THE NO. FOR JUNE.

Religious Communications.—The Causes, Uses, and Remedies of Religious Depression—Family Sermons, No. CL. on Heb. iv. 9. The Heavenly Rest—On the Importance of the Doctrine of Original Sin—On Affectionate Preaching—Bishop Burnet, in reply to the Bishop of Peterborough.

Miscellaneous.—On attending Musicial Entertainments—Original Letter of Bishop Wilson and his Successor—Present State of the Slave Trade. (continued)

Review of New Publications.—Wilson's Sermons on the death of the Rev. Thomas Scott—Chalmer's Discourses on the Application of Christianity to the commercial and ordinary Affairs of Life.

Review of Reviews.—On the Doctrine of Good Works, as exhibited in the Erudition and the Homilies.

Literary and Philosophical Intelligence.—Great Britain—New Works—Oxford—Cambridge—Weights and Measures—Education—Reading Societies—Society for Small Debts—Savings' Banks—Ceylon Literary Society—List of New Publications.

Religious Intelligence.—Society for promoting Christian Knowledge—Prayer-book and Homily Society—Sunday-school Society for Ireland—British and foreign Bible Society.

View of Public Affairs.—Foreign—Italy, &c.—Turkey. &c.—Domestic—The Coronation—Parliamentary Proceedings—Forgery-Prevention Bill—Poor Laws—Duty on Husbandry Horses—Peterborough Questions—Burning of Widows in India—Revenue, &c.

Ecclesiastical Preferments. Answers to Correspondents. Nov. 30.

Gospel Advocate.

JUST published by JOSEPH W. INGRAHAM, No. 9, Franklin Avenue, the *Gospel Advocate*, for Oct. and Nov.

CONTENTS OF THE NO. FOR NOV.

Theological.—Letter to the Chief of the Onondaga Tribe of Indians—Sermon on 1 Peter iii. 15. The Reason of our Hope, Part iii.—Extract from "Hales' Faith in the Holy Trinity, the Doctrine of the Gospel," &c.—On the Use of Privileges—Strictures on the Gospel Advocate—Prayer for Autumn, trapslated from Erasmus—Poetry—Extract from the Messiah, translated from the original German of Klopstock.

Intelligence.—Religious. London Society for promoting Christian Knowledge, Report—Society for the propagation of the Gospel in Foreign Parts, Report.—*Political.* Remarks—Turkey.

POETRY.

MR. REED—The following is a translation of Monsieur de Barreau's Hymn. He was as great a libertine in the first part of life, as he was a remarkable penitent afterwards. This will account for the peculiar complexion of its theology. The hymn begins,

" *Grand Dieu ! tes jugemens, &c.*

" GREAT GOD ! thy just awards who dare to scan !
Propitious all thy ways to sinful man :
But ne'er to me thy mercy can be reach'd ;
Forgiving me thy justice is impeached :
Yes, O my God ! I've sinn'd so in th' extreme,
Thy power no choice has left, but to condemn ;
Thy interest must each hope of bliss destroy,
And clemency awaits my fate with joy.
Be thy will done ! thy glorious purpose prove:
Let ev'n these burning tears offend thy love.
Flash, flash ye lightnings ! strike the foe of God !
I bend in perishing, and kiss the rod.
But on what spot can vengeance pour its flood,
Which is not covered with a Saviour's blood ?"

The following Hymn, written by a lady of the Society, was sung at the ordination of Rev. CHARLES BROOKS *to the pastoral charge of the Third Church and Society in Hingham, Jan.* 17, 1821.

Keep silence all—'tis hallow'd ground,
The Saviour's presence shines around :
Say—will not God vouchsafe to hear
The prayer of those who worship here ?

Not as on Sinai's awful brow
We view thy glorious brightness now ,
But as on Bethlehem's flow'ry plains,
When angels chanted heavenly strains.

May peace within these borders reign,
May gentle Love, with all her train,
Sweet Charity, and holy fire,
Thy humble vot'ries here inspire.

Thou chosen watchman of this band !
O ! lead them with a shepherd's hand ;
Cement their hearts with truth and love,
And join them to the Lamb above.

MISCELLANY.

From the Brief Remarker.

OF THE CONTEMPT OF WOMANKIND.

" *When pain and sickness wring the brow*
" *A ministering angel thou.*" SCOTT.

The man who expresses or feels a general contempt of womankind, evinces, thereby, either that his acquaintance has been mostly with the baser sort, or that his heart is devoid of the common sensibilities of our nature. A satire upon *Woman !* It is revolting ; it is dastardly and brutish. Of women, as well as of men, there are the artful and treacherous, the unfeeling and cruel, the mischievous, the disgusting.—The sex, nevertheless, is entitled to a high degree of respect, esteem and love.

Of one in the dark age, who was the gloomiest of bigots and the most ruthless of persecutors, it is storied, that " he never looked in the face of a woman, or spoke to one."

In like manner

——" aside the devil turned,"

when the first of female forms presented itself before him.

Woman was " the last, best gift," to man ; and what though she was first in the transgression ? Was she not principal, also, in the restoration ? When the Divine Restorer, *born of a woman*, was in poverty and need, who were they that ministered to him ? *Women.*—When the disciples had fled through fear, who stood by, and so deeply sympathized in his last agonies, undismayed by the ferocious countenances of the murderous throng ? *Women.* Who so affectionately prepared the embalming spicery, and were the first to visit the sacred tomb ? *Women.* To whom have all the after generations been most indebted for the pious culture of infancy and childhood ? *To Women.*

The Eternal Wisdom has, if I may use the expression, cast the minds of the two sexes in different moulds, each being destined to act in a sphere peculiarly its own.

" For contemplation he, and valour form'd,
" For softness she, and sweet attractive grace."

The one is destined and fitted for the more active and perilous scenes ; the other for the duties and trials of domestic life : the one to protect, the other to lean on the arm of her protector : the one to exhibit the sterner virtues ; the other the milder : the one possessing more of active courage ; and the other, more of fortitude, of resignation, and of unwearable patience, and more of the benevolent affections.

This is nature's distinctive line, which, on the part of female character can never be overleaped without producing disgust or ridicule. Hence it is that, of all affectation, none is more displeasing than a woman's affecting the spirit and manners of the other sex. We have a sort of admiration of the heroic intrepidity of the Spartan ladies ; of their contempt of danger ; of the stoical apathy, or rather exultation, with which they received the news of their sons and husbands dying bravely in battle. We admire them as prodigies, but neither love nor esteem them as women. And why is it that the atheistical *fair* is regarded with such singular horror ? why is the foul oath, the heaven-daring blasphemy, doubly horrible, in the the ear of decency, when proceeding from the lips of woman ? It is because we contrast the outrage with the attributes of timidity, gentleness, delicacy, and sensibility, belonging more peculiarly to the sex.

One of the most deplorable wants in woman is the want of *heart ;* the want of genuine sensibility, of the radical affection of sympathy and benevolence. It is a want for which neither beauty, nor wit, nor the rarest accomplishments of person or mind, can by any means compensate. On the other hand, the most attractive graces of the female character, are not the artificial and showy, but those of a meek and quiet spirit, and of beneficent dispositions, guided by moral principle and the discretion of sound sense—in a word, graces the same that our holy religion inculcates and inspires.

In the fair daughters of Eve, domestic excellence is the predominating excellence ; in comparison with which, all the ornaments that literature or manners can bestow are as tinsel compared with the fine gold.

How much soever woman contributes to refining and amplifying the innocent pleasures of health and prosperity, yet still more doth she contribute, when she acts the woman to alleviate the pains of adversity. In our sickness and sorrows, she is indeed as a " ministering angel." What heart is so sympathetic ? What hand is so soothing ? Who awaits the sick bed with most care, with most assiduity, with the most inexhaustible patience ? Who, in spite of feebleness of frame, foregoes sleep, and patiently endures a course of remitless watchings of incredible length ? Who, so often, devotes life, and the pleasures of life, to the needs of a helpless parent ; to the solitary chamber of decrepit age ? It is *woman ;* the well educated, the enlightened, the *christian woman.*

From the London Courier, Sept. 3.

SLAVE TRADE.

The following is an extract of a letter from an officer on board his Majesty's ship Tartar, under Sir George Collier, Bart. commanding the squadron stationed on the coast of Africa, for the suppression of the odious and illegal traffic in slaves.

" At Bonny, two slave vessels were taken by the boats of the Tartar and Thistle ; one, indeed, much by the good management of the Lieut. Hagan, commander of the latter vessel. This young man put the prime of all his brig's company into a canoe which had come off, and stowing these, to the number of thirty-five under the natives, went alongside the slaver, a Spanish schooner, having on board a gang of the most desperate villains unhung. As it was dark, the surprise was complete ; but the tide was so very rapid that any mischance must have been the certain sacrifice of his entire crew. He, however, fully succeeded, and in this canoe captured the schooner, having 450 slaves and a most desperate crew of 50 men. The schooner was prepared to resist, having her cannon all primed, and 50 muskets on deck loaded.

" As the black people in the canoe were too much under fear of death to betray, when hailed by the Spanish schooner, they answered all was well. In the next moment, Hagan and his 35 men were on her deck ; when the master and others seized the small arms, and kept up a rapid fire, by which three British seamen were wounded ; and, in the alarm, many of the female slaves not in irons leaped overboard, and in a moment were carried away by the sharks, which abound in this part of Africa, and which seem to know a slave vessel, as a well trained pointer does his game—I have seen them follow in scores. Whether the crew of this schooner, many of whom by their language, must be either English or Americans, are apprehensive of some evil from their misdeeds, I know not, but they seem very contrite and full of sorrow—very orderly and penitent ; but, I verily believe, had these vagabonds had the opportunity, they would have blown up their vessel. In truth, I do not think there is a crime of which they have not been guilty—and piracy among others. It is remarkable that this schooner is a vessel captured last year—sent to Sierra Leone—released by the famous mixed Commission for trying prize causes, on pretence of her being a Patriot privateer. These vessels are provided with papers and colours of various nations which they use as best serve their purpose. The schooner is one of those most celebrated for sailing, and belongs to the Havana

" Lieut. Marsh, of the Tartar, pushed up the river, in quest of a Portuguese, of which we got information ; and, after receiving the fire of her guns and musketry, boarded and carried her ; for firing, the boat's crew contented themselves by giving the Portuguese a most severe drubbing This vessel, though she had only commenced her slaving a week, had one hundred on board. We had great trouble and anxiety in getting these vessels down the river, the channels of which require great caution in passing, and, if you can judge what 400 people would suffer confined in between-decks of a Margate hoy, above 3 feet 6 inches high, you may form some opinion of the necessity there was for removing a considerable number of these most wretched beings to the decks of the Tartar, and of liberating them from their horrid slave-room, and from the confinement of irons, as soon as possible. One of the slave vessels captured had been complete in her cargo of human misery only two days, and was waiting a favourable wind to clear the shoals, and yet there were more than thirty cases of the very last stage of dysentery. The dying and the dead were mingled together. The women were comparatively comfortable ; and yet there were nearly one hundred confined in a space not four feet high, nor above sixteen feet by nine to sleep in. I can speak to these facts, as I measured every part of these vessels.—Their tubs showed they were not exempt from the dreadful disease which had already commenced among the men, and which the nature of slave food, with impure water, invariably produces,

" Nothing can be supposed more horrible than the treatment and condition of the slaves on their passage from Africa. Fever and dysentery let loose—the hatches scarcely open to admit sufficient air even to prevent immediate suffocation ! Perhaps you will hesitate in believing that the thermometer, which stood in the shade at 85, rose immediately at the entrance of the slave-room to 110, and at last to 145. The fortunate circumstance of the Portuguese slave ship Donna Eugenia having only a small part of her cargo on board, afforded great relief, though it was with extreme concern we were compelled to increase that number to 200, by relieving the other prizes, so frightfully crowded. It is not possible to make these wretched slaves comprehend their improved prospects by change of masters : and though, for their relief and comfort, their irons were ordered off, the officer in charge of the vessel must resort to this horrible mode of security, if any symptoms of disturbance shall be observed."

LITERARY.

A work has lately been published in this town by Messrs. R. P. & C. Williams, entitled *A description of the Island St. Michael*, by John W. Webster, M. D. St. Michael is the largest of the cluster of islands called *Azores.* It is an island with which we have considerable commercial intercourse, being directly on the rout from here to the Mediterranean, or the South of Europe. As but little has been heretofore known of this island, any well written account of it must be highly acceptable to the community.

The following extracts from Dr. Webster's work, will give us some notion of the manners of the inhabitants.

" In all seasons of the year the men wrap themselves in large cloaks, one corner of which is usually thrown over the left shoulder. With the exception of the cloak, their dress is simple and well suited to the mild climate in which they live. It consists of a short jacket and breeches of a coarse blue, or brown cotton cloth, from beneath which, white linen or cotton drawers hang several inches below the knees, both garments being loose and untied. Boots of unblacked leather reach rather more than half way up the legs, and the head is covered with a blue cloth cap called " cazapuça." The cap has a brim in front only, projecting six or eight inches, and terminating at the sides in two sharp points standing up like horns ; to the back of it a large cape is attached, the ends of which in rainy weather are brought forward and buttoned under the chin. The cloak is deemed so essential to the respectability of the poorer class, that it is not uncommon for a peasant to postpone his intended marriage, until he has acquired the means of purchasing one.

" The females of the Azores have not the clear florid complexion so much admired in some other countries, but their countenances are not devoid of animation, and are often highly expressive.—Their feet are remarkable small and their gait is slow and graceful. Females of the better class are seldom seen in the streets, as it is esteemed highly indecorous for them to appear in public unless accompanied by their fathers or brothers, even then their faces are veiled, and they are wrapped in large blue woollen cloaks, or are dressed in a peculiar and uniform black habit, called " Manto," which equally protects them from the gaze of the multitude.

" It is rare, especially on days of festivity, to meet a female, even of the lower order, who is not decorated with a pair of large ear-rings and a heavy chain or necklace, to which a crucifix or a small image of the virgin is attached. These are always of gold, and are not purchased for the sake of display alone, but for a more praiseworthy purpose. Desirous of receiving a decent burial to which the Azoreans attach the utmost importance, and fearful of consuming all their earnings, many of them invest a part in their jewels, from the proceeds of the sale of which the expenses of their interment are to be defrayed.

" The country women are industrious, and during the day work with the men in the open fields ; when not employed in this manner, they are busy at the loom, or with the distaff and spindle ; but are wholly unacquainted with the use of spinning wheels. They also manufacture baskets of willow, mats, and other coarse articles.

A small work called " *Sketches of the early history of Maryland*," by Thomas W. Griffith, Esq. of Baltimore, is about to be published in that city.

It will be reccollected that intelligence has been lately received that the city of Mexico was taken by the Patriots. Baron Humboldt in his work on New Spain, speaking of the city of Mexico, declares,

" That its physical situation possesses inestimable advantages, if we consider it in the relation of its communication with the rest of the civilized world. Placed on an isthmus washed by the South Sea and Atlantic Ocean, Mexico appears destined to possess a powerful influence over the political events which agitate the two continents. A king of Spain, resident in the capital of Mexico, might transmit his orders in five weeks to the Peninsula in Europe, and in six weeks to the Philippine Islands in Asia. The vast kingdom of New Spain under a careful cultivation would alone produce all that commerce collects together from the rest of the globe, sugar, cochineal, cocoa, cotton, coffee, wheat, hemp, flax, silk, oils, and wine. It would furnish every metal without even the exception of mercury." The population of Mexico, in 1803, exceeded 135,000 souls. All the gold and silver of the province is brought here to be coined; here the king's fifth part is deposited, and the immense quantity of plate wrought which is annually taken to Europe. Its streets are remarkable for regularity and elegance. The inhabitants, in particular the nobility, are extremely affluent ; of which the vast quantities of the productions of Europe and Asia, that are constantly offered for sale in the public streets, serve to afford an idea.

GOD IN ALL THINGS.

When the council of the Royal Society honoured Dr. Priestly by the presentation to him of Sir Godfrey Copeley's medal, on the 30th of November, 1783, Sir John Pringle, who was then president, delivered on the occasion an elaborate discourse on the different kinds of air ; in which, after expatiating upon the discoveries of his predecessors, he pointed out the particular merits of Priestley's investigations. In allusion to the purification of a tainted atmosphere by the growth of plants, the president thus eloquently and piously expressed himself :

" From these discoveries we are assured that no vegetable grows in vain ; but that, from the oak of the forest to the grass in the field, every individual plant is serviceable to mankind ; if not always distinguished by some private virtue, yet making a part of the whole which cleans and purifies our atmosphere. In this the fragrant rose and deadly nightshade co-operate ; nor is the herbage nor the woods that flourish in the most remote and unpeopled regions unprofitable to us, nor we to them, considering how constantly the winds convey to them our vitiated air, for our relief and for their nourishment.—And if ever these salutary gales rise to storms and hurricanes, let us still trace and revere the ways of a beneficent Being, who not fortunately but with design, not in wrath but in mercy, thus shakes the water and the air together, to hurry in the deep those putrid and pestilential effluvia which the vegetables on the face of the earth had been insufficient to consume." *Percy Anecdotes,*

" Life is short : the poor pittance of 70 years is not worth being a villain for. What matters it if your neighbor lies interred in a splendid tomb ? sleep you with innocence. Look behind you through the tracks of time, a vast desert of unnumbered ages lies open in the retrospect ; through this desert have your forefathers journeyed on, until, wearied with years and sorrow, they sunk from the walk of man. You must leave them where they fell, and you are to go on a little further, where you will find eternal rest. Whatever you may encounter between the cradle and the grave, be not dismayed. The universe is in endless motion : every moment big with innumerable events, which come not in slow succession, bursting forcibly from a revolving and unknown cause, fly over this orb with diversified influence." *Blair.*

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Nov. 16.

Mr. Lowell's Sermon.

JUST published and for sale by *Lincoln & Edmands, Cummings & Hilliard* and *Wells & Lilly*, " A Sermon preached Sept. 12, 1821, at the ordination of the Rev. Richard Manning Hodges, to the pastoral office in the South Parish in Bridgewater. By Rev. *Charles Lowell*, minister of the West Church in Boston."
Oct 17

Clergyman's Almanack, for 1822.

JUST PUBLISHED by MUNROE & FRANCIS, No. 4, Cornhill, *The Clergyman's Almanack ; or Astronomical Diary and Serious Monitor, for the year of our Lord and Saviour Jesus Christ*, 1822. Being the 2d after Bissextile or Leap-Year, and the Forty-sixth of the Independence of the United States.

Calculated for the Metropolis of Massachusetts, lat. 42 deg. 23 min. north ; *but will serve for all the New-England States.* *Oct.* 19.

Walter's Poems.

JUST PUBLISHED, and for sale by *Richardson & Lord*, and at *No.* 47, *Marlboro'-Street*, " POEMS, by WILLIAM B. WALTER."
Nov. 23.

Gray's Sermon.

FOR sale at *Cummings & Hilliard's, Wells & Lilly's* and *James W. Burditt's* Bookstores—a Sermon displaying the various religious opinions now most prevalent—delivered at Jamaica Plain, Sept. 23, 1821, by THOMAS GRAY, Minister of that Parish.
Nov. 16.

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